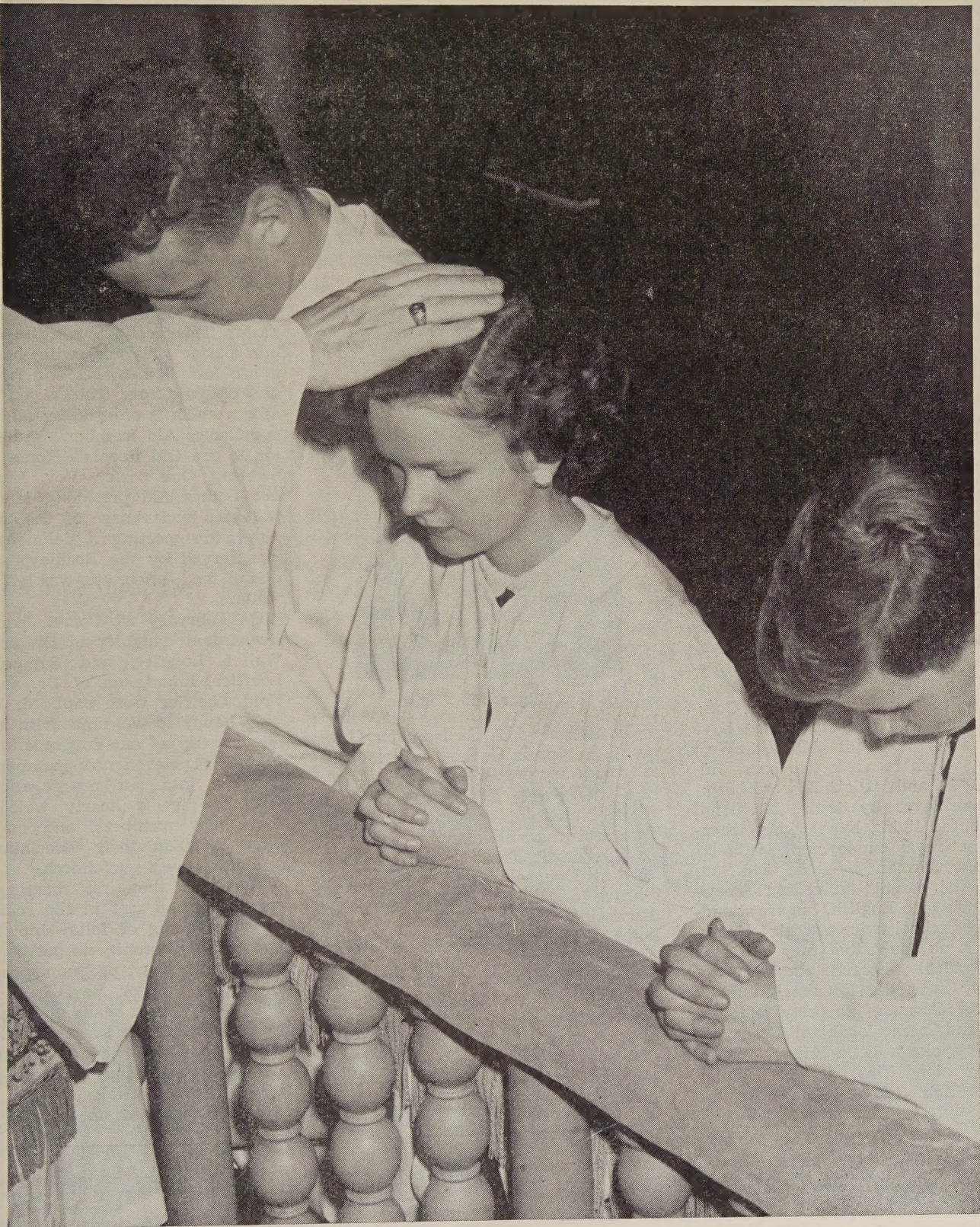


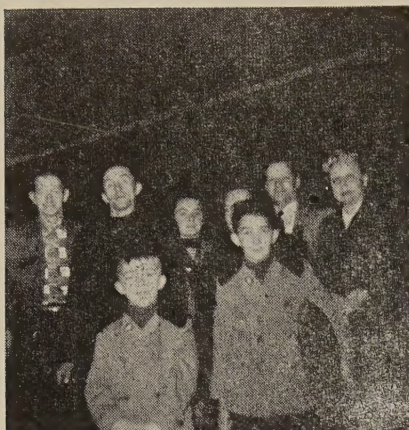
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The ANSGAR LUTHERAN



Confirmation on Palm Sunday in Many Churches

News and Notes



Refugee Family to North Hollywood

Refugee Family to North Hollywood

Pictured here is the Julius Andl family on their arrival at Union Station, Los Angeles. On hand to greet them is Pastor Adolph Kloth of Valley Lutheran Church, North Hollywood.

Contacted through Lutheran Welfare Service of Southern California, the Andl family is being sponsored by the Valley Lutheran Church. They have been set up in a nearby apartment attractively furnished by the generosity of members of the congregation. Employment has been provided for the father at Horton's Stationery Store, Burbank, California, by a member of the congregation who is part owner of the store.

Both parents and daughter, Rosemarie, 15, were born in Yugoslavia. They were driven out by the Communists in 1946 and since then have made their home in Munich, West Germany, where their two sons, Julius, Jr., 10, and Rudolf, 8, were born.

A bricklayer by trade, Mr. Andl eked out a living by working whenever there was employment available.

Ethnic German by race and language, the parents arrived in America knowing no English, but are attending night school twice a week to learn. There is no doubt that they will pick it up quickly, because they are apparently natural linguists, already speaking German, Yugoslavian, Hungarian and Czechoslovakian! Rosemarie already spoke a little English and is "getting along fine" in Sun Valley Junior High School. The boys are

making out, as small boys universally will, at Roscoe Elementary School.

The entire family joined the church immediately, and their arrival was celebrated by a congregation-sponsored party in the form of a "kitchen shower."

Families in circumstances such as this are generally known by the dreary designation "Refugees" because of the act of congress which admits them to the United States. However, we at Valley Lutheran, witnessing their happiness and gratitude, prefer to think of them simply as fine new neighbors, fellow co-workers in the Kingdom of Jesus Christ.



Dr. Edgar M. Carlson

Dr. Edgar M. Carlson of Gustavus Adolphus College will lecture at the Seminary-Pastors' Convocation at First Lutheran Church, Blair, Nebraska on April 3 and 4. Two lectures will also be given by Dr. Gerhardt Frost of Luther College at Decorah, Iowa. A special feature on the program will be a discussion of the Report of the Joint Union Committee. Registration is at 9 a.m. on April 3.

Red Deer, Alberta, Canada. Gerhard Nygaard, pastor. This Home Mission congregation organized in December, 1952, received 61 new members the past year. Sixteen new members have been added so far in the new year. Twenty-seven individuals have been

subtracted from the membership through transfer or otherwise, leaving the present membership at

The congregation recently received word that a gift of \$500.00 was given by Atonement Lutheran Church, Chicago, for special equipment.

The Sunday morning worship service is now being broadcasted CKRD, Red Deer, every sixth day. The pastor has resigned and moved to his new call in the middle of May.

Racine, Wis. The Immanuel Lutheran Church, Cornelius Hansen, pastor, reports a gain of 66 baptized members in 1956. It now has a total membership of 851. \$7,404.20 was given in benevolence. This sum does not include what the Forward with Christ appeal brought nor the gifts of organizations.

Reedley, California, Rev. C. I. Lund, pastor. The second Sunday in January our pastor and his wife had a house for all members and friends of the congregation. This is an affair which is enjoyed by all. In our Ladies Aid members went to a luncheon at the Old People's Home for a meeting. Our pastor, Rev. Lund, our Ladies Aid president, Mrs. Sorensen had charge of the program. After the meeting a delicious lunch was served by the Reedley ladies. A gift of food, linen, etc. was left by visitors.

On February 26, Lorrel Jean Loeffler, infant daughter of Dr. and Mrs. Walter Loeffler, and Samuel Loeffler, infant son of Dr. and Mrs. Fred Loeffler were baptized. We were very happy to welcome them into the membership of our congregation.

March 4, eleven new members received into our congregation. We wish to give a hearty welcome to these new members, and may bless them in their association and fellowship with our church.

March 9, the first meeting of the couples' group met in the social hall for an evening of fellowship, relation and opportunity to get better acquainted. A short program was given. Our former pastor, Rev. A. P. Anderson is very sick again and has been in the hospital the last two and a half weeks. May we pray for him and his family that God may strengthen him in this time of trial.

(Continued on page 6)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00 per year. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Subscriptions, remittances, and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917.

Editorials and Comments

JOINT UNION DISCUSSES

DANA COLLEGE AND TRINITY SEMINARY

The last Joint Union Committee Meeting at Chicago, with 12-13, was important for our United Evan. Lutheran Church. We had a frank and open discussion about the future of Dana College and Trinity Seminary.

Some of our people have at times said that our committee members have not brought the problems of our educational institutions before the Joint Union Committee. This is not a correct impression. We have discussed every meeting of the Joint Union Committee. The facts are that no educational institution has been discussed officially by the Joint Union Committee with the exception of Augsburg College of the Lutheran Free Church. The only reason for discussing Augsburg is, Augsburg is incorporated, and the Lutheran Free Church is not. This church wanted to make sure that members of the Lutheran Free Church became members of the Augsburg College corporation. All the other colleges and seminaries of the uniting churches will be absorbed by the new church. This goes for Dana College and Trinity Seminary too. We may simply go on as we do now and on Jan. 1, 1960, Dana College and Trinity Seminary, will be Dana College and Trinity Seminary, Blair, Nebr., of the new church.

Both Dana College and Trinity Seminary, however, have been discussed unofficially among the men during the past 5-6 years of merger negotiations. It was because of such discussions that our Board of Education came to the Lynwood convention with the suggestion that Trinity Seminary be federated with one of the existing larger seminaries.

The faculty of Trinity wrote some articles last Fall in The Ansgar Lutheran in which it was advocated to move Trinity Seminary to a new location so that it can become a seminary in the new church in this new location. The Board of Education was anxious to get the opinion of the Joint Union Committee to this suggestion.

The Joint Union Committee was ready to go home on Monday night, but when the U.E.L.C. committee brought this problem before the committee, it was decided that we meet again Tuesday. Part of Monday afternoon and all of Monday evening and all of Tuesday forenoon were spent on this question. It is well that Harold Holm, chairman of Dana College and Trinity Seminary and Dr. R. E. Morton, President of Dana College and Trinity Seminary, are members of the Joint Union Committee. These two men, as well as Dr. Hans Persild, president of the synod, made an able presentation of the seminary as well as the college. Let us repeat as objectively as possible the results of this discussion.

The first question was that of moving Trinity Seminary to a new location with the idea that it might serve the new church there. This was discussed in an open meeting, and then each committee of each church held

a caucus and reported to the whole committee. The consensus of opinion was that it would not be advisable to move Trinity to a new location. Many reasons for this were given. References were made to past history of such experiments. It was feared that Trinity would not be able to survive, if it was moved to a new location.

The suggestion by the Board made at Lynwood, that of federating the seminary with one of the existing seminaries, was not discussed, because this is something the U.E.L.C. must decide for itself.

The second point brought before the Joint Union Committee was that of a rather large capital expansion of the college at Blair. There is an agreement among the uniting churches that each church must consult with the Joint Union Committee, if it desires to make capital expansion that would involve the new church. This simply means that no church is permitted to contract any large debt, which the new church would have to take over, without previous consultation.

Our Board of Education recognizes that large capital expenditures are needed, if Dana is to grow. These needs were published in the February Bulletin of Dana. This Bulletin suggested the need of a new girls' dormitory and a new physical education plant. The dormitory would cost about \$375,000. This capital expenditure would only be the beginning, if we believe in a strong College at Blair. However, it is naturally recognized that the number of students must justify the capital expenditures.

Our men got a very sympathetic hearing. They presented their case in a most able way. After a lengthy discussion the Joint Union Committee members of the two other bodies advised our men to be governed by the same basic rules which govern the other bodies with respect to matters of large capital expenditures.

This may sound cryptic, but it is not. If Dana grows in enrollment, the needs will be granted.

The third point was not brought before the Committee by our men. It grew out of the discussion of the first two points. It was suggested we might move both Dana College and Trinity Seminary to California and continue the institution there as Dana College and Trinity Seminary.

Let us repeat that this suggestion did not come from our men. We are first and foremost interested in the College being developed at Blair. However, there is a growing need for a college in California. The American Lutheran Church has set \$100,000 aside for that purpose already and the Evangelical Lutheran Church has also set some money aside for this purpose. The people on the West Coast have already organized a Lutheran College Corporation in the area. It was, no doubt, because of this need in California, that the men of other churches suggested the possibility of moving both the College and the Seminary to the West Coast. It was felt that a seminary would need a college from which to draw students. Especially in the beginning.

(Continued on page 13)

EASTER SYMBOLS AND LEGENDS

From two articles by

Revs. J. DZUBAY and B. R. MARSH

The custom of presenting red coloured eggs on Easter Day dates back to the early days of Christianity. As to the origin of this custom the following tradition has been passed on from generation to generation.

After the death and resurrection of Jesus Christ, the apostles were directed to teach all nations the things which Jesus commanded them. Mary Magdalene was one of the women disciples who took part in this great mission and went to the city of Rome, where she visited the Emperor Tiberius and presented him with a red coloured egg saying, "Christ is risen!" She then told him of Jesus Christ the Saviour, of His sufferings, His death upon the Cross and of His glorious resurrection.

The Christian believers hearing of Mary's gift to the Emperor, adopted the practice. When celebrating the resurrection of Jesus they presented each other with red coloured eggs—later this custom was adopted by nearly all Christian people.

The egg is the symbol of creation, birth and resurrection in many pagan mythologies, but for all that, it has always been perfectly acceptable as a symbol of the Resurrection of Our Lord, especially when coloured red in honor of the blood of redemption.

However, the recently revived legend of the Easter Bunny is much harder to reconcile with anything Christian. The rabbit has, for obvious reasons, for long been a symbol in fertility cults such as that associated with Easter, but it has long been discarded by the Christian Church and should be left where it belongs, in the scrap-heap of useless superstitions.

Another special Easter Day feature is the consecration of the Artos in the Russian Orthodox Church. The word "artos" is Greek, and means universal Easter altar bread. It represents the Lamb of God, Jesus, who took upon Himself the sins of the world. The artos bears the image of the Cross and a representation or ikon of the Resurrection.

The custom of having an "artos" in church on Easter Day is very ancient. It dates back to the time of the Apostles. At meal time the apostles would always leave an empty place at the table. Before it they placed a special "bread" in honour and memory of their Saviour, the Lord Jesus, who ascended into heaven. They believed that invisibly Jesus was present at the table with them blessing their food.

Following their regular meal they would offer special prayers and reverently raise the bread up and do saying: Glory to Thee O Lord, Glory to Thee! Lord Jesus, help us! Christ is risen! Indeed He is risen! Great is the name of the Holy Trinity! Christ is risen!... Then, with reverence, they would break the bread and eat it, believing and firmly convinced that they received it directly from the hands of Jesus Himself.

During the whole Easter week of church festival the "artos" lies on the table or lectern in the center of the church. Then, on the eighth day after Easter (Thomas Sunday) the artos is blessed again by the priest. It is then broken up and distributed to the faithful believers, who partake of it in church and take pie home for those that were not present at the service.

In pre-Reformation days there appears to have been a friendly rivalry between the great churches of the land in the matter of the size and magnificence of their Paschal Candles. Many Anglican churches today own very beautiful Paschal candlesticks, but few compare with the mediaeval one in Durham Cathedral, which with its candle, towered to a height of 70 feet.

At Lincoln, about 1300, three stones of wax were used to make the candles. In 1558, Westminster set up a candle incorporating no less than three hundredweights of wax. This, it will be remembered, was in the Coronation Year of the first Queen Elizabeth, ten years after the Prayer Book of 1549.

"Pasq," the Welsh name for the festival, is, like French, Danish and Italian equivalents, derived from the Greek "Pascha." Certain of the early Fathers, Irenaeus and Tertullian, who knew no Hebrew, considered that the name came from the verb form of the word, which means to suffer.

S. Augustine put an end to this misinterpretation showing that the origin of the name is to be found in Hebrew Paschal Lamb and the feast of the Passover. "Christ our Passover is sacrificed for us: therefore let us keep the feast."

With these words our church hails the resurrection, recalling to our minds the important fact that humanity deserved to be exterminated for crucifying the Lord of Glory: it is only in the infinite mercy of God that vengeance "passed over" us, and that to us who deserve death, Eternal Life has been given.

Condensed from the "Russian Orthodox Journal" "The Anglican."

Church News from here and there

Church Construction Expected Top \$900,000,000

Atlanta, Ga.—Church construction this year will top \$900,000,000, setting a new record for the fourth consecutive year, it was estimated here. Authorities also predicted that more than a billion dollars will be poured into new church buildings in the next decade.

The following are excerpts from the report of a conference on church architecture recently held here:

The tremendous volume of spending in church construction is now playing a major role in the American economy. It greatly affects heavy industry—particularly lumber, steel, transportation—and contributes to high employment.

The trend toward contemporary design in church architecture is continuing. The tendency is largely caused by a "flight to the suburbs" where churchgoers prefer functional houses of worship that are much less expensive than the more traditional types.

Dr. Arland A. Dirlam said that because these functional structures are built from the inside out with a view to serve the religious, educational, and recreational needs of parishioners they are becoming "family institutions in the real sense of the word."

In many places churches are reverting to the days of old New England when the church was the pivotal spot about which the life of the community revolved," he said. "No longer is the church door locked; this is the day of the open-door church, used seven days a week by the whole family unit.

Many new churches are installing tennis and basketball courts and bar-b-que pits. The 'coke' machine and the box are common. Parking lots are virtually a necessity. Some city and town planning bodies even require car space for every four persons attending worship and other services."

Pointing out that 35 per cent of all churches now being erected are of contemporary design, Dr. Dirlam said the trend was one of four major concerns facing church builders.

The other three, he said, are the problem of making churches "the most effective possible means of communicating our Christian faith," the rebirth of interest in the fine arts and their role in the furtherance of faith, and

the need for general recognition that the church as an institution is vital to city planning.

Albert C. Woodruff, Greensboro, N. C., architect, warned of a possible danger in the trend to modernity.

The key question, he said, is "does it look like a church?"

"You shouldn't have to look at a sign to tell you that it's a place of worship," he said. "The danger in modern designing is that the church will lose its meaning to the people."

Canadian Leaders To Address Protestant Editors

Toronto, Ont.—Paul Martin, Canadian Minister of National Health and Welfare will address Protestant editors from the United States and Canada at the 37th annual meeting of the Associated Church Press here, April 4-6. He will speak on "Canada's Place in the United Nations."

During the meeting, the editors will attend a reception given by Louis O. Briethaupt, Lieutenant Governor of Ontario.

Founded in 1916, the ACP comprises 132 Protestant and Orthodox publications with a circulation of nearly 11,000,000. Robert J. Cadigan, editor of Presbyterian Life, is president.

The editors will hear a report on world missions by the Rev. E. H. Johnson, overseas secretary of the board of missions, Presbyterian Church of Canada, who recently returned from an extensive tour.

Talks on Canada will be given by John W. Fisher, executive director of the Canadian Tourist Association; and David Lewis, former general secretary of the Canadian Cooperative Federation. The latter's topic is "Socialism in Canada."

The "Need for a Protestant Critique" will be discussed by the Rev. Emllyn Davies, minister of Yorkminster Baptist church, Toronto.

Other speakers will include A. B. B. Moore, president of the Victoria College, University of Toronto, on "Christianity's Conquest of the Mind;" and Pierre Berton, managing editor of McLean's Magazine, on "How to Improve Quality in Content."

Says Hollywood Would Welcome Good Protestant Novel

New York—Hollywood would welcome a book on a Protestant theme

written by "one of our reigning novelists," Geoffrey Shurlock, director of the Production Code Administration of the Motion Picture Association of America, said here.

Addressing the annual dinner of the Broadcasting and Film Commission, National Council of Churches, he said that Protestant themes have made "tremendous strides in public esteem" as a result of the movies "A Man Called Peter" and "Martin Luther." He noted, however, that both were based on biography, not fiction.

Mr. Shurlock declared that the kind of books written about Protestant ministers by many Protestant authors prevented their being filmed under the production code's requirements for the portrayal of clergymen.

In this connection, he cited "Elmer Gantry," "The Scarlet Letter," "The Inside of the Cup," "The Case of Richard Meynell," "The Damnation of Theron Ware," and "The Christian."

"I still carry the suspicion that, by and large, our best writers have preferred to accentuate the negative when dealing with our clergy," he said.

Answering the question, "Why don't Protestant ministers get more respectful treatment in Hollywood pictures?" Mr. Shurlock said the important novels Hollywood has refrained from screening is evidence that "we are extremely careful of Protestant sensibilities."

Training Of Native Ministry Stressed At Bangkok Conference

Bangkok, Thailand — Lutheran Bishop op Rajah B. Manikam, widely-known Indian Christian leader, said here that the preparation and training of an indigenous ministry for the Christian Church was "a matter of first priority."

He addressed the Southeast Asia Theological Education Conference of which he was chairman. About 150 Protestant leaders from 17 countries attended the meeting which was sponsored by the World Council of Churches, the International Missionary Council, and the Nanking Theological Seminary Board of Founders.

The latter group is now assisting several seminaries in Southeast Asia and continuing the Christian literature program of the Nanking Seminary, closed since the Communists took over China.

Dr. Manikam observed that the train-

ing of a native ministry was a primary concern of the conference here. He said for that reason he regarded the meeting as the most important single

event during his five years service as the Southeast Asia Secretary of the World Council and the International Missionary Council.

THE LIVING WORD

When "possess" means seize or gain

By Luther A. Weigle

The verb "possess" is used 54 times in the King James version of the book of Deuteronomy; and nearly one hundred times more in the rest of the Bible. In almost all of these cases it has the sense of seize, acquire, gain, or take possession of. Deuteronomy 1:3 sets the key for that book: "go in and possess the land."

Shakespeare used the word in this sense. In the third part of **King Henry VI**, act I, scene 1, line 26, the Earl of Warwick encourages the ambition of Richard Plantagenet, Duke of York, to gain Henry's throne:

"Possess it, York;

For this is thine and not King Henry's heirs." In **The Tempest**, III, 2, 100, Caliban tells Stephano how to oust Prospero from control of the Island:

"Remember

First to possess his books; for without them

He's but a sot, as I am, nor hath not

One spirit to command."

The Greek verb which the King

James Version translates by "purchased" in Acts 1:18 and 8:20, and by "obtained" in Acts 22:28, is rendered as "possess" in three other New Testament passages, with the result that the English reader is not aware of their true meaning. "In your patience possess ye your souls" (Luke 21:19) is correctly translated, "By your endurance you will gain your lives." The Pharisee's statement, "I give tithes of all that I possess" (Luke 18:12), is properly "I give tithes of all that I get"—that is, the tithe is based upon income rather than upon capital. Paul's counsel to the Thessalonians that each should "know how to possess his vessel" (1 Thessalonians 4:4) means "know how to take a wife."

The last of these passages has been so much misunderstood that it will be well to quote it more fully: "This is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God."

NEWS AND NOTES

(Continued from page 2)

Eugene, Oregon, Emmaus Lutheran Church, H. A. Svendsen, pastor, had a reception at the parish hall on Sunday evening, February 19th for the new members that recently had joined the church. The choir was in charge of the program. Two films were shown "Santal Mission of India" and "Safety Information." Alden Briggs, president of the church council, gave the welcome address to the new members. At the same time, the birthday of Rev. H. A. Svendsen was observed. The congregation presented him with a gift and a beautiful decorated birthday cake.

Sharon Kay Singer passed away on February 3, 1956 from an auto accident. She was born at Mercer, North Dakota on December 27, 1939 and has lived in Eugene, Oregon for the past five years. The deceased was a member of Emmaus Lutheran Church and a Junior Student at Eugene High School. Surviving are her parents, Mr. and

Mrs. Arthur B. Singer, two sisters, and two brothers.

On January 29th, two members of the Gideons spoke at the morning service. They told about the work of the Gideons in distributing Bibles and New Testaments at various places as a work of bringing Christ to the people.

Mrs. N. O. (Mette Marie) Nielsen passed away March 5, 1956. She was born February 7, 1868 in Denmark, and has been a resident of Eugene, Oregon for the past 34 years. She was one of the oldest members of Emmaus Lutheran Church. She is survived by her husband, and a foster daughter, Mrs. Lorine Rasmussen of Standard, Alberta, Canada. Funeral services were held on March 9, 1956 at the Emmaus Lutheran Church.

Lincoln, Neb. James W. Olsen, pastor. Our Saviour's Lutheran Church of Lincoln plans to be self-supporting in 1957, according to a decision of the congregation. This congregation has

been a home mission congregation only since re-locating in a new area of the city. In 1957 the church will celebrate its 75th anniversary and plans are now being made for this event. The Nebraska District has been invited to hold the convention here this year.

God is continuing to bless the church here in many ways. The baptismal membership is now 359, a net increase of 70 over last year. Two services are conducted each Sunday, one of them being a Family Worship Service. Since this change, the average attendance at the Sunday services has increased to 218 and the adult Bible Class averages about 35. This fact alone, if nothing else, makes this new arrangement worthwhile. Then, too, people are coming to church with their children who never came before and children who formerly came only to Sunday School now experience a worship service. During the past year our indebtedness has been reduced \$3,494.00 leaving a balance of \$25. The budget for the coming year is \$15,407.00.

Again this year, we are holding a series of five "Lenten Breakfasts for Men." These breakfasts are held at the Y.M.C.A. at 6:30 a.m. each Monday morning during Lent. Different laymen are in charge each morning, leading the meeting, giving the table prayer, and conducting the devotions. Pastor Olsen gave a series of messages "Little known Men of the Passion: Their Response to Christ." Five different laymen spoke on the general theme, "The Response of Men Today" using the sub-topics: Prayer, Church Attendance, Family Devotions, Evangelism, and Stewardship. Time was given for general discussion. The response to this annual event is encouraging and has been a real blessing to the men.

Last fall two new organizations were added to our church activities. A Cub Scout Pack was organized with 24 boys enrolled at present. Men's Club, "Men of Our Saviour" was also formed. This group is sponsoring both the Cub Pack and the Scout Troop as well as the Men's softball team. Several gifts and memorabilia have been given to the church during the past year by individuals and organizations, and many improvements made. Included is a sound amplifier, floor polisher, sound projector, bannister drapes, altar cross and candles for the S.S. altar, communion ware, brass offering plates and flower vases, hymn number board, addressograph, "Martin Luther" film, new kitchen cupboards.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

A Thrilling Adventure

By Belva Nerlien,

E.L.C. Missionary in Colombia

Only twenty-six out of every
thousand members of our
body are serving the Lord on
foreign mission field and since
shortage is chronic in the Lord's
ard, there is certainly room for
of you readers in the "utter-
parts." However, this article is
primarily to you who would
be a foreign missionary right
me. Maybe some of you hadn't
ularly thought about your per-
missionary responsibility, al-
th you may often have said or
nt: "The life of a missionary
be a constant thrilling adven-
You might be surprised at how
ually" we live and how routine
life also becomes at times; but
there are other days when
something happens to me." just like
days are like that for you. Never-
es, you are right in that our life
constant thrilling adventure, for
is the Christ-guided life whether
out in the homeland or on for-
soil.

Someone hear **you** idly saying,
"There is nothing I can do,"
the souls of men are dying,
The Master calls for you."

ng

At a Wisconsin parsonage the pas-
charming wife spoke familiarly
different missionaries, some of
on our Colombian field, some
other countries. My curiosity a-
rod, I queried, "How do you hap-
to know all of these folks?" "Oh,"
said "I don't personally; but when
pray for people month after month,
after year, you begin to feel that
are old friends."

After a meeting in one of our west-
churches, someone took me by the
hand and led me over to meet a sweet
man with a retiring nature. "Here
someone who would love to meet
I was told; and then I heard
person, her enthusiasm overcom-
her reticence, say, "I feel as if I
known you always." My reaction
to suppose that she must know
friend or relative of mine. She
my best Friend; and to Him she
brought me and my needs, faith-
day after day, although she had
met me nor even received a let-
from me.

You can be a foreign missionary in

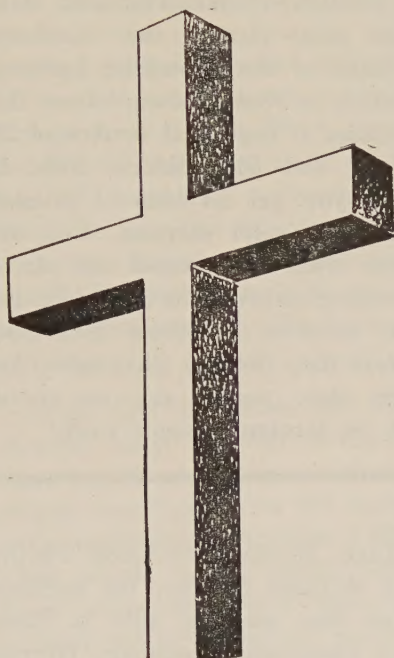
the way these two women are. Be
sure you include the native population
of each of the fields in your prayers
too.

"With your prayers and with your
bounties, you can do what heaven
demands;

You can be like faithful Aaron, hold-
ing up the prophet's hands."

Giving

In a South Dakota parsonage an-



The Cross Will Conquer

other unforgettable incident occurred.
The young son of the household ad-
ded the crowning touch to a time of
Christian fellowship with the family
when he quite suddenly appeared at
my side, savings bank in hand: "Here,
I'd like you to have this for the work
in Colombia." He did not even know
how much it contained, but what he
had he gladly gave without any par-
ental prompting. In another place a
woman pressed a bill into my hand.
'May I know your name?' I asked.
'It doesn't matter,' she replied. I
know the Lord has blessed these and
others like them who have found this
way of being a missionary. **You** can
be this kind too, can't you?"
"If you cannot give your thousands,
you can give with willing might;
And the least you do for Jesus will
be precious in His sight."

Sharing

Two weeks ago I made the acquaint-
ance of a lovely widowed mother
whose most devoted daughter had
gone to make her home in the United
States about three months previously.
Since I am from her daughter's a-
dopted country and also a friend of a
special friend of hers, the mother im-
mediately took me into her confidence,
telling me of the difficulties Elsa has
encountered in making the necessary
adjustment to life in the second large-
est city of our nation. Although she
had a very good office job here, her
inadequate knowledge of English de-
mands that, for the present, she earn
her living by hard physical labor. Her
twelve year old daughter weeps every
night for her Granny and friends in
Tunja. Elsa is horrified at the low
type of womanhood she has met. "In
comparison," she had written, "I am
just too good. May God keep me from
the depths of moral and spiritual de-
pravity that I have seen in American
women." It was a little hard on me to
hear something like this, a blanket
judgment of my own countrywomen.
How long will it be before this lady
meets some shining witness for the
Lord Jesus Christ who will show her
what difference His presence makes
in a human life? How long before
someone leads her into a deep per-
sonal relationship to Him who said:
"Come unto me all ye who labor and
are heavy laden, and I will give you
rest...I will not leave you comfort-
less..."?

Could **you** be that person, if not to
this particular woman, then to some-
one else who is lonely in a "Christian
land" and sees nothing but evil all a-
bout?

"If you cannot cross the ocean and
the heathen lands explore,
You can find the heathen nearer,
you can help them at your door."

The thrill of a foreign mission ad-
venture is yours right at home; you'll
sense it as you use your opportunities
to **pray** for the front-line forces, to
give sacrificially that the work may
not be hindered for lack of funds, and
to **share** Jesus Christ, the Way, the
Truth and the Life, with lonely, long-
ing, anguished souls.

—From "The Missionary."

What The Gospel Can Do

365 Baptized On One Day 431 Murders Committed by the Adults

By Doctors Henry F. Schuh and George Schultz

We helped baptize 365 new Christians today!

Unbelievable as that may sound to an American congregation, it is still more unbelievable when put into the context of the last several days happenings.

Today (being Sunday, February 19, 1956) was the climax to a four day hop, skip and jump tour of the highland stations of New Guinea. Here among mountain peaks that soar to 13,000 and even 16,000 feet, and in valleys that drop off to a mere 5,000 to 6,000-foot elevation, our missionaries are struggling against terrain and superstition to hew Christian cathedrals in the hearts of men which are more like chaotic rock piles.

We have moved up and down the valleys, visiting Rintebe, Ogelbeng, Kerowagi, Banz and now Ega. We can look to the mountain at the foot of which is Missionary Robert Hueter's post—one of the most desolate in New Guinea—but it would take 12 hours to walk there. We have just returned from church services at Kurmil, a mere 18 miles from Ega, but even in a 4-wheel drive jeep a rugged hour-and-a-half jouncing up and down hills, around mountain curves, over log bridges.

Any pastor, whether in America or New Guinea, will tell you he experiences valleys of disappointment and frustration between the peaks of joy and satisfaction.

This is a most gripping story by Doctors Schuh and Schultz. They have been visiting the Lutheran Mission of the American Lutheran Church in New Guinea, where they attended a baptismal service of 305 adults and 60 children, Feb. 19. Here you get an idea of missionaries' joys and sorrows. You also learn what the gospel can do in changing sinners. The 305 adults had 420 murders on their conscience before they became Christians. And then some people say we should not do foreign mission work!

Take Missionaries Leon Phillipi and William Meuser, for instance. They live side by side in Banz. Five years ago Missionary Herman Mansur opened that field on the side of a mountain overlooking a huge and fertile valley. Returned home because of health, Rev. Phillipi took over a few months ago. But after five years of work there is not a baptized Christian in the area.

Oh! Much has been done. There are over 100 people under instruction—some for the full five years. When asked how soon some of them would be baptized, Phillipi said, "It will be a long time yet. First they must study a book for heathen showing the fallacy of their present life. Then they study Old Testament history, then the New Testament, then the elements of Chris-

tian faith and life. These people just on Old Testament stories and they don't know them well."

But they're learning. In many of the hundred have moved out of their villages and built just off the mission property they can be on hand for the regular periods of instruction and the day services.

Missionaries' Frustrations

Among the missionary's frustrations are two in particular: just human; the people he's working with are just human. Being man himself, he cannot suddenly be master of two foreign languages which he should be. He should know Kate, one of the three standard languages of the field, and Banz, a special language spoken only by 40,000 natives in his area. But new, he knows neither thoroughly. So the instruction is done by native evangelists, who themselves speak Banz and either Kate or Jaber. Graged. But they also speak pidgin English and in that strange language Phillipi can communicate with the evangelists and they to the natives.

But his people are human. For the past year, a large Singing has been conducted in the area. Through the year natives have gathered in ceremonial regalia to participate in the heathen festivities of song, sacrifice, and sex. Unbelievable tales are known of their happenings. And many of the people under Christian instruction have the drawing power of their traditional heathenism too strong to resist. They're human, too, you see.

We mentioned William Meuser also at Banz. He is a trained agriculturist, sent to New Guinea to help the natives improve their gardens and the plantations. For

he has been dreaming of the
primal farm he would estab-
to teach boys how to handle
and sheep and horses and
and chickens; how to grow cof-
and tea and fruit and vegetables.
is still dreaming, but his dreams
beginning to take form. He
els with pride before his bush
e (wish we had space to de-
e it) and points over the 240
s out of which the farm is to
v. There is the frame of the
e he will live in in another
th; there will be the huts for the
ve boys; there will stand the
rooms and there the animal
bandry building. Over there
ll build a dam—they've got to
n that; there we'll terrace a hill.
so his dreams unfold. But
ms can be frustrating, too.

and from such disappointments,
came to Ega, here to experience
exact opposite. Here it is that
helped baptize 365 people.

We completed our tortuous jour-
over muddy, slippery mountain
ds (thinking more than once,
it worth all this?") at 9 a.m.

last quarter mile had to be
hed on foot up steep, slippery
des. Only the help of natives
ling us on either side got us up
hill. We came to an open grassy
t just as the "demonstrations"
gan. A group of six warriors,
ndishing shields and spears, war-
nt and Bird of Paradise feathers,
ke from the crowd and grabbed
man on whose shoulders sat a
all boy. They pulled and tugged
him until he was across the 100-
rd field. Then another group of
rriors broke out and did battle
th the first group. They recaptur-
the man with the small boy and
ced in the boy's hand a shilling.

Perhaps we had better interpret
as far. The small boy represented
es class of catechumens. They had
ne down the path of heathenism
en as the boy was pulled along by
e warriors. But Christianity came
combat heathenism and rescue
em. The shilling represents re-
nsibility. As he grows up he

must learn to use money; as these
new Christians grow, they must be
stewards of that which they pos-
sess.

As this conflict ended, another
group, even more fancifully decked
out in feathers, came down the
mountain side, singing and dancing
and moving among the people.

Dancing Before Baptism

The demonstrations ended, we
retired to the grass hut built for the
missionary, Rev. William Bergman
of Neuendettelsau, and discussed
the order of baptismal service.
Sharp at 9:50 the procession began
to move. From behind a barricade
built on a path that led down from
the mountain came first the dozen
dancers, decked in weird and color-
ful headdresses, singing a melody
strange to our ears. They chanted
and danced back and forth, a tradi-
tion of baptismal services. Then
came the long line of solemn faced,
white clad catechumens—305 adults
and 60 children. It took 45 minutes
for the procession to file down the
mountain and into the church.

In the first three rows and on the
chancel steps sat the evangelists,
then the 365 catechumens, then the
church was filled to its 600 capacity
with worshippers. Another 1,500 to
2,000 people milled about outside.
Even before the service began it re-
minded one of a baseball game: in-
stead of peeking through knotholes,
the crowd outside simply removed
a course of boards, eye height, from
the siding and looked in.

First the congregation confessed
the Creed, then sang a hymn, then
said the Ten Commandments, then
Missionary Bergmann read the
Scripture in Kate, which was trans-
lated into the native language by an
evangelist. Then the missionary
preached on Hebrews 4. He asked
many questions in his sermon—
translated sentence by sentence by
the evangelist—and got answers
from the congregation.

Then Dr. Schuh spoke in English,
translated into Kate by Bergmann
and again into the local tongue by

the Evangelist. Then Dr. Lohe
spoke and Dr. Birkeli.

After a hymn, the baptism began.
The people were ushered up to the
chancel steps about 20 at a time.
Seven preachers alternated—four
for each group—in the baptisms:
the local native pastor, Missionary
Bergmann, ALC Missionary John
Diers, newly assigned to this sta-
tion, Dr. Schuh, Dr. Lohe, Dr. Birk-
eli and Dr. Schultz.

Members of the class were not
baptized by individual names but
by the name adopted for the entire
class: "Bahocnapoc" which means
"Deliver Us" for the adults and
"Bajapenang" which means "Let
Us Follow Him" for the children.
Never has a stranger group of peo-
ple been baptized: old men, crip-
pled men, sick men who had to be
supported on either side, lepers
with only half a foot, old women,
young women, children at their
mother's side, even babies content-
edly being nourished at their moth-
er's breast while receiving spiritual
nourishment at God's altar.

And the backgrounds of these
people are just as strange. Taken
from many surrounding villages,
they had been under instruction
every Saturday for a minimum of
two years. But the last 10 days they
lived near the church to undergo
intensive review morning, noon,
and night. During that time the
catechists heard private confessions
from the group; among their many
and devious sins were 430 murders
—6 by one man.

The evening before their baptism,
all 365 answered the roll call at a
prayer service. Five persons led in
prayer, in turn petitioning for the
faithfulness of this class, for the
evangelists who had led them, for
the Christians in the community,
for the Christians in other lands,
for the unconverted heathen.

Yes, we witnessed the growth of
the Church today. But our small
part was just the recognition of the
long and deep working of the Holy
Spirit.

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Penitential Psalms

By Robert N. Hansen

PSALM 130

Take your Bible and read the psalm carefully.

This psalm is the sixth of seven traditional Penitential Psalms. It has always been a favorite in the Church. It is well known as the "De Profundis" Psalm (the Latin for "out of the depths"). In both a figurative and profound sense, the psalm deserves to be called a "Song of Ascents," for it moves "out of the depths" to a solid hope and it broadens its horizon from a concern over personal distress to a zeal for social salvation.

James Vaughan has written: "Just as the barometer marks the rising of the weather, does this psalm, sentence by sentence, record the progress of the soul. And you may test by it, as a rule or measure, and ask yourself at each line, 'Have I reached to this? Have I reached to this?' and so take your spiritual gauge."

The general character of the psalm is that of a prayer for the forgiveness of sin, with accompanying reflections upon God's hatred of sin, and God's forgiving love, and with an exhortation to the people of Israel to hope in God's mercy.

In this psalm we see a man under the deep conviction of his own sinfulness. He represents the case to us figuratively by the picture of a shipwrecked sailor struggling with the waves. The waves go over his head. Out of the depths he lifts up his voice and cries for help. He has been long among the floods. This troubled soul not only cries for help, but meditates while it waits for help. And all its meditations turn on the attitude of God toward sin—the inability of man to sustain the test applied by God's immaculate holiness—His forgiving love—and the all-sufficiency of His redemption from sin.

Perception of God's holiness goes to create a deep sense of sin in the man to whom it is revealed. The revelation of God's holiness in Jesus Christ is adapted to awaken in men the same sense of sin which the vision of the Temple created in Isaiah (chapter 6). Like the author of Psalm 51, he is aware of the common guilt which unites the human race.

"We are soiled by a filth that we cannot clean,
united to supernatural vermin;
It is not we alone, it is not the house,
It is not the city that is defiled,
But the world that is wholly foul."

Some think that the severity of a poet like T. S. Eliot as demonstrated in these lines from *Murder in the Cathedral*, is slightly unwarranted, but such a realism is shared by the whole Bible.

"The Lord looks down from heaven
Upon the children of men,
To see if there are any that act wisely,
That seek after God.
They have all gone astray,
They are all alike corrupt;
There is none that does good; no, not one."
(Ps. 14:2-3; cf. Rom. 3:10-18; Lk. 11:13)

Anyone who denies the validity of this verdict is simply shrugging off his own share of responsibility for all the crosses of history. He replies by a silent uncertainty to the question which every age relentlessly asks: "Were you there when they crucified my Lord?"

The Bible, however, does not attempt to convince man of sin without offering at once the warm, quickening word of redemption; and the psalmist, in the same gladness in which he acknowledges the universality of sin, sends from the depths, a gleam of light—"But there is forgiveness with Thee!" And in the 7th verse the light breaks through full and strong, and the cry of distress is exchanged for the language of hope. We see the man come to shore. His face is that of one who has brought a treasure with him out of the waves. He can think of others now besides himself. In his mouth is a word of joyful exhortation: "O Israel, God hath forgiven you; hope ye in Him. O Israel, hope in the Lord, for with Him is lovingkindness and plenteous redemption, and He will redeem Israel from all his iniquities."

This was one of Luther's favorite psalms. It was sung at his funeral and still is used as a prayer in many funeral services. We can understand Luther's love of this psalm and Psalm 51, for they are the nearest approach in the Old Testament to the 8th chapter of Romans. In fact, this psalm is "packed" with New Testament truths. Sin is a deep-seated malady in man which none but God can cure—God loves man—it is God who redeems him. Truly these are New Testament "pearls." Perhaps this writer never would have found these precious gems had he not been cast into the depths. "Pearls lie deep." Because he has been in the depths, his voice has a ring of authority when he sings, "Let Israel hope in the Lord." No trial is ever endured in vain, for as Newman wrote, "saints are lowered that the world may rise."

THE HYMNS WE LOVE TO SING

uth:

There has been a lot of activity in the hymn poll during the last few weeks. In the youth division reports have been received from the Luther Leagues at Luck, Wisconsin, and at Lincoln, Nebraska. With their twenty tabulated 343 young people from 25 leagues have participated.

Beautiful Saviour (177)

Rock Of Ages (65)

Living For Jesus (59)

Holy, Holy, Holy (56)

The Old Rugged Cross (48)

Onward, Christian Soldiers (43)

A Mighty Fortress (41)

Sweet Hour Of Prayer (40)

What A Friend We Have In Jesus (40)

Beneath The Cross Of Jesus (36)

As Adults:

With the addition of 92 votes from various organizations in our churches at Albert Lea and Northfield, Minnesota, there is a growing similarity between the adult and youth divisions. The adult poll represents 113 individuals from four different churches.

1 Beautiful Saviour (58)

2. Sweet Hour Of Prayer (22)

3. What A Friend We Have In Jesus (22)

4. Beneath The Cross Of Jesus (21)

5. The Old Rugged Cross (21)

6. Rock Of Ages (19)

7. Just As I Am (18)

8. Jesus, Lover Of My Soul (15)

9. Holy, Holy, Holy (12)

10. Lord Jesus, I Long To Be Perfectly Whole (11)

THAT GETHSEMANE PRAYER

By Bernhard A. Helland

Nevertheless, not as I will, but as thou wilt." "

Again a second time... 'Thy will be done.' "

"And prayed a third time, saying again the same words."

The workers in the garden were busy for the holiday. The great feast was near, and the market for oil would be good. Pilgrims from far to the East, from the banks of the great river, strangers from Africa, the banks of the Nile, multitudes were in Jerusalem for the season—and all would be buying oil from the merchants. The olive oil from the garden would bring a high price. The scene was a busy one. But when the sun went down the workers left for their homes.

Then cometh Jesus with them
into a place called Gethsemane
and saith unto his disciples,

'Sit ye here, while I go yonder and pray.' "

With the coming of night, quiet and peace had descended upon Gethsemane, "the garden of the oil press." In at the gate leading from the highroad came a band of men. Here was a lonely place where Christ asked His Father the question that was weighing heavily upon His heart. How intense was His agony when He brought Him to confess to His men, "My soul is exceedingly sorrowful, even unto death." So critical was the moment, so great was His need of an answer, that He asked His men to watch with Him, while He knelt. He Him who alone had the answer.

Among the various facets of significance of this crucial event in the passion of our Lord this stands out so clearly: He went before His Father three times before He received His answer. How often, in insignificant matters or matters of great moment we give up after one petition to our God. Here was the Son of God asking history's most momentous question. The Father withheld His answer once. Christ returned to His prayer. Twice His Father withheld His answer. A third time the Son returned to His knees "and being in an agony He prayed more earnestly; and sweat became as it were great drops of blood falling down upon the ground." Finally, upon His third supplication Christ received His answer—but nowhere is it recorded as a voice out of heaven, that could be heard by man. No, not an audible voice, but a clear conviction.

Three times Jesus had said to His Father, "Thy will be done." Three times His Father had heard the affirmation of obedience. Only then did the answer come, as revealed in His word: "The hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me." The Son had heard His Father's voice.

In answering destiny's greatest question, "Father, must I drink this cup?" the Father withheld His answer until the third questioning, and yet you and I, in our impatience, want our answer so soon, oh, so soon.

(Reprinted from *The Bible Banner*)

BY THE FIRESIDE

FROM CALVARY'S THRONE

By Donald M. MacLeod

Eternal Jesus, echoes still are calling
From Calvary to pilgrims here in time;
And waves of pity, like the sunshine falling,
Show forth Thy cross in love that's all sublime.
When into dark we prodigals had drifted,
We saw far off the lights of heaven shine,
And felt the power of Thy dear cross uplifted
Drawing us homeward to the heart divine.
It is Thy spirit on our own descending,
Reviving visions of Thyself who died,
That brings our thoughts in holy union blending,
To share remembrance of Thee crucified.
We see again the wounds that bring us healing,
The nail-pierced hands that open doors of life;
Until Thy cross the shame of sin revealing,
Grants us the grace to triumph in the strife.
Across the years in mercy interceding,
Thy voice is leading shepherdlike Thine own,
To realize the Saviour-King is pleading
With thorny crown from Calvary's glorious throne.
Jesus, Thy power has put us right with judgment,
Thy presence lingers gentle as the dove,
O happy thought, Thou art Thyself atonement,
In Thee our God has sought us out in love.

—The Watchman-Examiner

HOLY FREEDOM

I do not say that . . . we must put any violent constraint upon ourselves. No, we must serve God in a holy freedom, we must do our business faithfully, without trouble or disquiet; recalling our mind to God mildly and with tranquility, as often as we find it wandering from him.

—Brother Lawrence in *the Practice of the Presence of God*.

A BASIC TRUTH

It is essential to recognize that the maiming and killing of men and the destruction of human shelters and other installations, however necessary it may be for other reasons, cannot in itself make a positive contribution to any democratic purpose . . . basically the democratic purpose does not prosper when a man dies or a building collapses or an enemy force retreats . . . the actual prospering occurs only when something happens in a man's mind that increases his enlightenment and the consciousness of his real relation to other people. Something that makes him aware that, whenever the dignity of another man is offended, his own dignity, as a man among men, is thereby reduced.

From *American Diplomacy* by G. P. Kennon, former American Ambassador to the U.S.S.R.

HOLD THOU MY THOUGHTS

By F. B. Stone

Hold Thou my thoughts, for as I kneel
To worship Thee and pray,
Some vagrant thought, some trifling thing,
Doth lead my mind astray.

Hold Thou my thoughts, for while mine ear
Would listen to Thy Word,
Some sight, some sound, claims eye or ear;
Thy message is unheard.

Hold Thy my thoughts; even as I strive
To lift my heart to Thee,
The evil one slips in between
And steals Thee, Lord, from me.

Hold Thy my thoughts, for when I seek
To give my heart to Thee,
A host of Satan's darts drive in
And storm the heart of me.

O, hold my thoughts, and shield mine eyes
From all distracting things,
And aid my praise, my thoughts, my heart,
To rise upon faith's wings.

—The Southern Churchman.

NIGHT AND DAWN

By Grace Robinson

The sun set in sullen storm clo
The night came dark and chil
I trembled with vague forebodin
And he said to my heart, "Be

No Star pierced the deep'ning
ness,

No moon arose to fill
The night with a token of mercy
And he said to my heart, "Be

The waves and billows o'erwh
me,

The wind wailed wild and sh
I cried, "Lord, why art Thou sleep
And he said to my heart, "Be

The dawn came in quiet radianc
And my soul knew an answer
thrill,

For my hand was clasped in his
And he said to my heart, "Be

—Watchman Exa

ON OUR KNEES

By Jean M. Kalland

Life's currents force us down un
ed paths,
Now rocky shoals adorn our habi
Smooth meadows, cooling balm,
longer roll

At length, to soothe and calm
restive souls.

But God be praised, the path is s
able

Lord, let us be, we ask, compatible

A shy and nervous young ma
a dinner party couldn't summo
courage to make a contribution
the conversation. All evening
he'd been trying to think of s
thing nice to say to his hostess.

At last he saw his chance. "I
a small appetite you have, Mr. Jo
said his hostess with a smile.

"To sit next to you," he replied
lantly, "would cause any man to
his appetite."

POINT OF VIEW

A man telephoned the police t
port that thieves had been at
on his car.

"They've stolen the steering w
the brake pedal, the accelerator
clutch pedal, and the dashboard
complained.

A police sergeant said he woul
vestigate. Then the telephone ran
gain.

"Don't bother," said the same
and this time the sergeant recog
the voice as belonging to the v
idiot. "I got into the back seat by
take."

—Tit

Denmark, Halle and Tranquebar

By R. A. Syrdal

the 29th of November, 1705 A.D., Henry Plütschau and Bartholomew Ziegenbalg, left Copenhagen for the East Indies, according to the good will of God and on the command of His Majesty King Frederik IV of Denmark and Norway, in order to preach the Gospel of Christ to the heathens on the Choromandel coast." This is the beginning of the first of Evangelical missions of the Reformation era. These men arrived at Tranquebar, India, July 16, 1706, to found the first Lutheran church in that country. This year saw massive meetings were held in India and other places in the world to celebrate the 250th anniversary of this event. It is worthy of note that the Church of the Reformation was also the Church that began the modern missionary movement that is now known to be one of the greatest enterprises of the Christian Church of

there was a strange coincidence of events that led to the founding of this church. In the seventeenth century Denmark had acquired Tranquebar as one of several small colonies in India. It was founded in 1620 by the Danish East India Company. In 1699 when King Frederik IV ascended the throne of Denmark, he (Frederik) assumed it

to be his duty to care for the spiritual needs of his subjects. Nothing was done for a while, but God had prepared the men to stimulate and to implement the resulting action. The pietistic movement in Germany, led by Spener in Berlin and Francke in Halle, had brought deep concern for evangelism into the hearts of many Christians. King Frederik's court chaplain, Dr. Lutkens had been influenced by this movement and stirred up the flame of mission interest in the king's heart. Missionaries were sought in Denmark to no avail, but two young students in Halle, Bartholomew Ziegenbalg and Henry Plütschau were recommended and accepted by the king who immediately sent them to Tranquebar under his sponsorship.

The lot of these new missionaries was not easy. The East India Company was opposed to any mission work in India and had stirred up the governor of the colony to make things as difficult as possible for them. If it had not been for the royal letter of attorney they bore with them they would have been refused entry. Meeting the enmity of Danish settlers they were finally permitted residence near the town wall among the "Portuguese," the Anglo-Indians. They studied Portuguese and Tamil, beginning

work among the people of mixed blood and Indians, Plütschau specializing in the former and Ziegenbalg in the Tamil. A church was built within a year and both Indians and "Portuguese" baptized that year. Ziegenbalg's zealous study of the language and religions of the Tamils was phenomenal. In two years he had read 150 classical books, produced several books on the people and started a dictionary. He translated Luther's Small Catechism almost immediately and in three years translated the New Testament and parts of the Old Testament. These manuscripts together with 38 other books in the Tamil language and a hymn book of 48 hymns were printed in 1712 on presses donated by friends in England, thus beginning the program of producing Christian literature that is still an important element in the missionary program of the Church.

There was much difficulty in this early mission adventure—misunderstandings and opposition from some elements of the home church, shifting personnel, tensions among missionaries, changing political fortunes of areas where they served. Plütschau did not return to India after his first furlough. Ziegenbalg died in 1719 at (Continued on page 15)

Editorials and Comments

(Continued from page 3)

Before we went home your editor met with our own committee and it was suggested by the committee that we should give a clear and factual report of the meeting. We have made an attempt to be very objective for we assure that all our members will read this report with interest. The views expressed will naturally be moderated by the Board of Education and the Trustees of Dana College and Trinity Seminary as they plan for the future.

MINNEAPOLIS CHOSEN AS HEADQUARTERS

The Joint Union Committee at its Chicago meeting on the 11 and 12, decided to recommend to the churches that Minneapolis be selected as headquarters of the new church. This was done after the votes of the opinion poll had been counted. Seventy per cent of the voters favored Minneapolis, thirty per cent of the voters favored Chicago. A total of 4,159 congregational votes were counted, 3,117 were for Minneapolis, 1,042 for Chicago. A total of 3,292 pastors voted. 2,085 voted for Minneapolis, 1,207 for Chicago. This vote was really a great surprise to many of us, because we believed that it might be evenly divided.

The Lutheran Free Church and Merger

We have previously reported that the Lutheran Free

Church congregations by a referendum failed to reach a three-fourths majority for continuing the merger negotiations. This referendum was required because the Lutheran Free Church is not an incorporated body. The referendum, however, was rather decisive in one respect, because about two-thirds of the congregations voted in favor of merger. Dr. T. O. Burntvedt, President of the Lutheran Free Church, was present at Chicago and reported the result of the referendum. The Joint Union Committee prayed fervently to God that the Lutheran Free Church may find some way of coming into the negotiations again. The Union Committee of the L.F.C. has made very fine contributions to the documents, which will be before the churches this summer, and during the whole negotiation process. It was a distinct loss to be without them. Dr. Burntvedt had been chairman of the policy and organization committee. In view of this, it was unanimously voted to make him an advisory member of the Joint Union Committee.

Now it's up to the conventions.

The meeting at Chicago was the final meeting of the Joint Union Committee before the annual conventions of the churches. The report of the committee will be presented to the conventions in June and in October. The E.L.C. and the U.E.L.C. meet in June and the A.L.C. meets in October.

ACKNOWLEDGMENTS

	Total Received	dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission
Total Synodical Budget \$275,202.00.		23229.00	87030.00	29940.00	61546.00	7800.00	1542.00
Previously acknowledged	173597.32	16786.35	54636.91	15142.79	40305.90	5863.44	1281.75
Chicago, Ill., Atonement Church W.M.S.	50.00		50.00				
Camp Douglas, Wis., St. Stephens Luth. Church	4.50				4.50		
West Branch, Ia., Mr. and Mrs. Henry A. Johnson \$1 in memory of Christena Paulsen and \$1 in memory of Carl Jensen	2.00				1.00		
Waupaca, Wis., Trinity Luth. S. S. for the Oaks Children's Home	20.00	20.00					
Sidney, Mont., Mrs. Andrew Lund in memory of Mrs. Nels Bentzen, Portland, Ore.	1.00						1.00
Kenmare, N. D., Nazareth Luth. Ladies Aid, World Day of Prayer offering	13.10					13.10	
Pewaukee, Wis., Galilee Luth. Church	500.00		200.00	100.00	100.00		
Elk Horn, Ia., from relatives and friends in memory of Anton Petersen.	54.50	54.50					
Fresno, Calif., Grace Luth. Church	200.00		80.00		60.00		
Milwaukee, Wis., Kingo Luth. Church	100.00		40.00	20.00	20.00		
Shennington, Wis., in memory of Nels Nelson of St. Peter's Luth. Church, by Mrs. R. S. Jensen, Camp Douglas	5.00				5.00		
McCabe, Mont., Pastor and Mrs. Alfred V. Andersen of Ebenezer Luth. Church	70.00		20.00	10.00	20.00		
Blair, Nebr., Mr. and Mrs. Ove T. Anderson	10.00						
Kimballton, Ia., Bethany Luth. Church	30.00		30.00				
Minneapolis, Luth. Bible Institute for Rev. A. R. Petersen	8.33						
Oaks, Okla., Ebenezer Luth. Church	250.00		125.00	50.00	75.00		
Humboldt, Ia., in memory of Mrs. Sam Smith from friends	10.00				10.00		
Oaks, Okla., Mrs. John C. Romer	110.00					30.00	
Dolliver, Ia., the Luth. S. S., an offering	13.94					13.94	
Waukesha, Wis., chaplain and Mrs. Laurits H. Pedersen	10.00		10.00				
Sidney, Mont., Mr. and Mrs. Andrew Lund of Pella Church in memory of Henry Hendricksen, Eugene, Ore.	2.00				2.00		
Brush, Colo., Miss Edell Hansen in memory of Mrs. Lars Larsen	2.00				2.00		
Brush, Colo., Miss Edell Hansen	13.41					13.41	
Viborg, S. D., Spring Valley Luth. Church	150.00		50.00	20.00	39.00		
Neenah, Wis., Our Savior's Luth. Church	625.00		200.00	25.00	300.00		
Harlan, Ia., Immanuel Luth. Church	331.75		150.00	31.75	75.00		
Castro Valley, Calif., Faith Luth. Church	186.53		86.53		50.00		
Lincoln, Nebr., Our Savior's Luth. Church	114.10	14.10	40.00		30.00		
A refund	25.00				25.00		
Coulter, Ia., Nazareth Luth. Church	275.00		100.00		75.00		
Indianapolis, Ind., First Trinity Luth. Church	378.80		100.00		78.80	100.00	
Orum, Nebr., Immanuel Luth. Church	150.00		75.00		25.00	25.00	
Northfield, Minn., from the estate of Anna Petersen Raadt	100.00				50.00		
Northfield, Minn., St. Peter's Ladies Aid in memory of T. C. Witt	3.00					3.00	
Northfield, Minn., family and friends in memory of T. C. Witt	10.00						
Minden, Nebr., Fredricksburg Sr. High School Class in memory of Mrs. Theo. Johnson	5.00					3.00	2.00
Westbrook, Maine, Trinity Luth. Church	105.97						
N. Hollywood, Calif., Valley Luth. Church	210.00		100.00	60.00			
Neola, Ia., St. Paul's Luth. Church	400.00		200.00		100.00		
Trufant, Mich., the Ladies Aid for Elm Home and the Oaks Home in memory of Walter Nielsen and Charles Hill	4.00	4.00					
Denmark, Wis., Sunshine Club of Our Savior's Luth. Church	25.00		15.00		10.00		
Denmark, Wis., Sunshine Club of Our Savior's Church in memory of Mrs. L. J. Peasley	5.00				5.00		
Chicago, Ill., Atonement Luth. Church	400.00		200.00		100.00		
TOTAL	178581.25	16878.95	56508.44	15663.34	41520.40	5935.89	1282.75

SPECIAL MISSIONS

	Total Received	Foreign Missions (Where Needed)	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action
Budgets:	55173.90	743.80	16000.00	20227.00	10000.00	15000.00		43399.00
Previously acknowledged			10707.74	16757.68	10435.88	15270.06	551.74	594.02
Northfield, Minn., friends in memory of Mrs. Marion Hansen	16.00		16.00					
Kevisville Danish Ladies Aid, Alberta, Canada	20.00		10.00			10.00		
Elk Horn, Ia., in memory of Anton Petersen from relatives and friends	1.00							1.00
Cedar Falls, Ia., C. B. Madsen	40.00		15.00	10.00		15.00		
Brush, Colo., Mrs. Albert Westergaard, Eben-Ezer	50.00							50.00
Sidney, Mont., Martin H. Iversen in memory of I. N. P. Fogdall, Cedar Falls, Ia.	10.00		10.00					
McCabe, Mont., Pastor and Mrs. Alfred V. Andersen of Ebenezer Luth. Church	20.00		5.00	10.00	5.00			
Coulter, Ia., Class 10B of Nazareth Luth. S. S. in memory of Milton Pendergast	6.50		6.50					
Waukesha, Wis., Chaplain and Mrs. Laurits H. Pedersen for Luth. World Relief, a branch of the Luth. World Action	5.00							5.00
Westby, Mont., Danville Luth. Church	16.10					16.10		
Coalridge, Mont., Emmaus Luth. Church	16.10					16.10		
Kenmare, N. D., Nazareth Luth. S. S. offering	23.20					23.20		
Eugene, Ore., in memory of Mrs. C. N. Bertelsen of Bethesda Church*	34.50							34.50
Northfield, Minn., from the estate of Anna Petersen Raadt	100.00					50.00		50.00
Northfield, Minn., from family and friends in memory of T. C. Witt	65.00	5.00	15.00	10.00	10.00	15.00		10.00
Elk Horn, Ia., in memory of Mrs. Lars Larsen from relatives and friends. For Parkijuli \$79, Luth. World Action \$1	80.00				79.00			1.00
Ruskin, Nebr., Daughters of Bethany	100.00		50.00	20.00	15.00	15.00		
Kenmare, Nebr., Emmaus Lutheranettes	8.75		8.75					
Lincoln, Nebr., Lutheran Guild	40.00		10.00	10.00	10.00	10.00		
Lincoln, Nebr., Mrs. Peter Hansen of the Luth. Guild for Margaret Nissen's proposed Hospital	100.00					100.00		
Northfield, Minn., Circle No. 2 of St. Peter's Luth. Church	15.00				15.00			
Denmark, Wis., Sunshine Club of Our Savior's Church	15.00		5.00	5.00		5.00		
Denmark, Wis., Sunshine Club for the Santal Leper Colony	5.00				5.00			
Life Membership for Mrs. Katherine Killingsworth of St. Mark's Church, Storm Lake, Ia.	6.75		6.75					
Ostenfeld, Can., Ostenfeld Luth. Church offering at meeting by Margaret Nissen	40.00					40.00		
TOTAL	56007.80	748.80	10865.74	16822.68	10574.88	15585.46	586.24	711.02

* Eugene, Ore., in memory of Mrs. C. N. Bertelsen of Bethesda Church. Mr. and Mrs. Nick Bertelsen, Eugene, \$5, Mr. and Mrs. Ole Hansen \$5, Mrs. Mary Ytzen and family \$5, both from Hampton, Ia., Mrs. Lillie Wohler, Clear Lake, Ia. \$2, Mr. and Mrs. Aug. Oelkers, Sheffield, Ia. \$5, Mr. and Mrs. Hans Bertelsen, Thornton, Ia. \$2, Mrs. Ceda Floy and family, Thornton, Ia. \$5, Mrs. Christine Raun, Alameda, Calif. \$3.50, Miss Magda Sorensen, San Francisco, Calif. \$2. Total \$34.50 for the Jewish Mission.

PLEASE NOTE:

In the acknowledgments about 2 weeks ago there was a \$1200.00 gift for a chapel in Japan given by Atonement Church, Chicago, W. M. S. It should have been stated that it was given in memory of Dr. H. Inadomi.

In a late issue of the Ansgar Lutheran there was an acknowledgment of \$100.00 by the Community Luth. Church, Geneva, Minn., for a new hospital in Sudan. It should have been stated, that it was given by friends in memory of Mrs. Mette K. Hamerholt, Geneva.

Received with thanks.

Blair, Nebr., Mar. 17, 1956.

H. J. Hansen, Treasurer

FORWARD WITH CHRIST

Since January 1st I have received \$17,794.36 for "Forward with Christ." The total amount of cash received for Forward with Christ to date March 16th, 1956, is \$19,257.51.

H. J. Hansen, Treasurer

DAY BY DAY

hymn that is especially dear to who understand Swedish was written by Lina Sandell in 1865 and been translated by Ernest Edwin . It expresses simple faith in whatever happens.

Day by day thy mercies, Lord
attend me,
what comfort in this hope to
rest!...

in lives better when he does not to worry or try to explain every- . It is like the man with long whiskers who slept soundly every until a little child asked him he did with the whiskers at . Did he spread them on the , or did he tuck them under the ? He had never thought of it be- but now that he was reminded he did not know what to do them.

many face life with the same be- . They are like the con- centipede which John Van er tells about. The insect was how it ran with so many legs. did he move them so they did come in conflict with each other.

very thought of how it manip- ed them was overwhelming to centipede, and it was found lying ditch, partially paralyzed, trying lessly to figure out which leg over which.

is blessed to know that God who ed us cares for each moment of life. We need not understand hting. Human beings have been rved by faith. We know that—

through life's devious path Thou
e'er wilt guide me,
for each need wilt give me
plenteous grace..."

ue step is enough for us when we faith. This simple, easy strategy help a man to conquer obstacles. never life is lived in faith, one- at-a-time, the hardest experiences

becomes vastly easier to handle.

—Selected.

THE STORY OF A SONG

A song that was popular in my youth was "Silver Threads Among the Gold." It was usually found on the piano in most homes.

It was written by a Mr. Dauks in 1874. He was happily married at the time. They had dreams of going down the pathway of life and growing old together.

They were young in 1874, but silver threads began to appear among the gold. It was then that Dauks wrote the song which was to become a favorite among the past generation. But with the years discord came into their lives. The silver threads brought misunderstanding. In time, separation followed.

Mr. Dauks died in 1903. He was found in a kneeling position beside his bed. On an old copy of the famous song he had written these words, "It is hard to grow old alone." He died in a Philadelphia boarding house. His wife died at the age of 82 in a Brooklyn boarding house.

"Silver Threads Among the Gold," brought Mr. Dauks great royalty from its sale. After his death, disagreement arose between his widow and their three children over the settlement of what he had left.

The song aroused the imagination, stirred the emotions, and gripped the heart of a past generation. Someone has truly said, "No gold mine, no diamond mine was ever worth one-tenth as much to human beings as that song."

—Selected.

WHERE ARE SUCH CHRISTIANS NOW?

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain and look out

over the wide lands, you know very well what I would see—brigands on the highways; pirates on the seas; armies fighting, cities burning; in the amphitheatres men murdered to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."—A letter from Cyprian to Donatus, about A.D. 250.

OUR SPIRITUAL HERITAGE

Something has gone wrong with our nation, or we should not be in our present plight and mood... What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful.

Our greatest need is to regain confidence in our spiritual heritage... There is no use having more and louder "Voices of America" unless we have something to say that is more persuasive than anything yet said.

—John Foster Dulles

PRECIOUS MINTAGE

There is gold that we may own,

It is not coin for busy mart;

But is friendship, fair and true,

The precious mintage of the heart.

What great wealth we all may have

While journeying along life's way.

Let us thank our God that we

May have this blessing every day.

—Thelma Allinder

DENMARK, HALL AND TRANQUEBAR

(Continued from page 13)

early age of 31 years after having nearly all the many difficulties including a period of imprisonment in sea and much privation because of of support. Before his death, ever, he had been able to effect a tion organization on the field with board at home, and a set church er and policy for the new emerg- Indian congregations.

reinforced staff continued and anded the work into new areas of a, among them the notable Chris- Friedrich Schwartz who labored fifty years in the midst of famines, and uncertainties among Hindus Europeans, Kings and Pariahs, ned Brahmins and illiterate vil- rs, as the trusted friend of the mon people and close personal seler of the Rajah of Tanjore. His

message and influence left an indelible impression on the people of his age, toward the close of this missionary epoch. Due to loss of the Danish colonies and cooling mission interest in the homeland, the mission declined, but passed the torch on to new mission societies arising in England and Germany. The result of the work was not lost. An impetus had been given that was to carry on and on.

When the mission passed out of the picture it was able to hand over to the new societies 1,300 Christians, 11 catechists and 11 small churches in India. In Europe it had passed on a mission zeal and tradition that through the continued work of the Holy Spirit was to live on and spread from church to church as the answer of the Christians everywhere to the needs of the Gospel in the world. It is this beginning of foreign Missions that we this

month commemorate with thanks to God and with the prayer that we may earnestly continue the work with zeal till the task of evangelism is completed.

—From "The Missionary."

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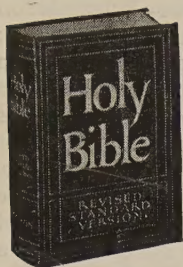
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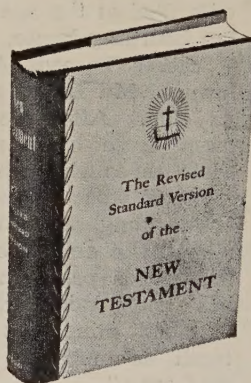
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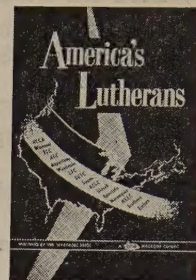
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